

GEMS
OF
BHAGVAT GITA
(Choicest one hundred and eight Slokas)

by
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At the Feet of Lord Krishna

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FOREWORD

THE Gems of the Bhagvat Gita are the precious legacy of ancient wisdom. They have stood, from time immemorial, to uplift man from the ignorance under which he forgets his higher consciousness and loses the power of discrimination and right action.

Mundane enjoyment, however great, has an end. A man under the spell of pleasure, blinded by pride, arrogance, prowess and wealth, may ignore the spiritual truth but the resulting suffering turns his thoughts to the hidden side of life.

If spiritual truth remains unrealized, the physical body ends in pain and sorrow. But the Bhagvat Gita makes one's life sublime. The blessed Lord awakens us. We then KNOW. We see the relationship of the body and the man. We find the body transitory while man is eternal.

You cannot touch man; physical condition does not affect him; he cannot be killed. One

life ended, he starts on another carrying with him the experiences of life after life till he sees the oneness and sameness of all existence.

When you meditate on the fundamental principle—the Truth—the irregular flow of tendencies is controlled. Association with good and virtuous men and women, spiritual study and practice develop a pure mind preparing it for the realization of the supreme. Selfishness is effaced and the angle of vision is widened and becomes universal. The highest acme of humanity is reached and a tremendous flow of concentrated divine energy is directed to action for the good of mankind. Then man is happy. He has neither hatred nor fear. Love, peace and bliss reign within him.

It is therefore suggested that this small book which embodies the quintessence of ancient wisdom and philosophy should be made a life companion and studied seriously again and again. The text, with its meaning absorbed within, should be committed to heart. On many an occasion in life, when difficulty arises, it will be found how miraculously these Gems

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spontaneously come to mind and solve our problems.

The sacred name given to it—Bhagvat Gita Pushpawali (Garland of one hundred and eight beads which are counted in remembering the name of God,)—will itself produce a sound of special significance.

In this task of love, selfless help has been given to me by Mr. A.R. Nair (*of the Hindustan Times*) who went through the Mss. and proofs. To thank him would imply that he did not consider it a labour of love in common service.

M.D.



INTRODUCTION

Each man is his own law-giver, the dispenser of glory or gloom to himself.

FIVE thousand years ago there was in India a mighty kingdom ruled by Emperor Dhritarashtra of Lunar Dynasty. His younger brother was Pandu. The Capital City of this vast empire was Hastinapur, about 60 miles from modern Delhi. The Emperor was blind but his ministers were learned and wise and his generals were brave and brilliant. Perhaps the greatest of them was Bhishma. Dronacharya and Karna were also invincible. No warrior of the then known world could stand against them. Wherever they fought they were victorious. The Emperor had a number of sons. The eldest was Prince Duryodhana. Pandu, the younger brother of the Emperor, had five sons, Yuddhisthira, Bhima, Arjuna, Nakula, and Sahdeva. The highest military training had been given to Duryodhana, his brother and cousins. Frequently contests were

arranged among them and Bhishma awarded prizes to the winners.

Prince Duryodhana was inferior to Bhima in physical strength, and to Arjuna in the skill of arms. The inferiority tormented him. He feared that his stronger cousins may cause trouble, when he came to the throne. Slowly an intense hatred for his cousins developed in Duryodhana's mind.

Owing to the old age of his father, Duryodhana came to power earlier and devised means, either to destroy his cousins or to exile them from the land. His plan to exile them was successful but the period of banishment fixed was twelve years only.

During the absence of his cousins, Duryodhana became more influential and powerful, and did not listen to the advice of his old father, ministers and other courtiers who wished that his cousins, as a matter of right, should be granted a small territory to settle down independently, in order that a future conflict may be avoided. At last the blessed Lord Vishnu, incarnated as Lord Krishna on this earth, went

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to the court of Duryodhana as the Pandus' ambassador and asked for the grant of five villages to the Emperor's five cousins. The request was not accepted and a resort to arms became inevitable.

In the war that followed, the kings of the various kingdoms of India and foreign countries took part. It was fought on the famous field of Kurukshetra. The upholders of right and justice sided with the Pandus, while the partisans of pride and might were on the side of Duryodhana. The great generals Bhishma and Dronacharya supported the cause of the Pandus, but as servants of the state, had to fight for the wrong-doers. The Lord announced that he would not use any weapon himself but simply drive the chariot of Arjuna and occasionally advise him.

The day of the great battle was fixed, the armies were arrayed on either side, eager for combat. Arjuna requested Lord Krishna to drive the chariot to the middle of the field so that he might have a view of the two armies and great warriors. And what did Arjuna see ?

Arrayed for battle among the hordes opposing him were his kinsmen, his teacher Dronacharya, and old comrades, his uncles and grandfather, beside his cousins. Arjuna was deeply moved and said with a sigh to Lord Krishna :—

“Seeing my relatives and teacher, whom I love and for whose sake I wanted the kingdom, standing to give up their lives, my strength fails, my body trembles and my hair stand on ends. My bow is slipping from my hands and my skin is burning all over. I am not in the proper mood. I cannot stand here. It would be an unpardonable sin if for the sake of kingdom I shed the blood of my dear ones.”

Saying these words, Arjuna laid down his bow and arrow and sank down on the seat of his chariot, dejected and despondent. The Lord who was his charioteer, benefactor and guide, seeing Arjuna in this deplorable condition delivered a Sermon, which is the quintessence of the wisdom of Vedic sages, and is called the *Bhagvat Gita* or the “Lord’s Song”.

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BHAGVAT GITA

The *Bhagvat Gita* is embodied in seven hundred verses and has been taken out of the *Mahabharatha*, a voluminous Sacred Book of the Aryans said to have been written after the great war of Kurukshetra. It is said that originally it contained 24,000 verses, subsequently the number was increased to 84,347 whereas now in printed editions we find 1,07,390 verses. This indicates that the bulk of this most ancient book has been gradually increased. It has been a book of common interest to all schools of thought, but we cannot say with certainty as to whether or not the seven hundred verses of *Bhagvat Gita* underwent some change. Scholars argue that there was no time on the battle-field for such a long discourse. A few verses from the lips of Lord Krishna were powerful enough to enlighten Arjuna. And they were perhaps seven only, and later on to make the subject comprehensive for people of common understanding they might have been increased to seven hundred. In any case, we must readily admit that *Bhagvat Gita*, as it is today, is universally accepted as a holy book, full of profound

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thoughts and revelation of fundamental truths. The more you read it and think, the greater is the inspiration for right action.

While the teaching was primarily imparted to Arjuna, it would seem that the Lord was addressing the soul of mankind. All eminent philosophers and thinkers of the East and West respect and appreciate the teaching. Many translations of it have been published throughout the civilised world. The late Lokamanya Bal Gangadhar Tilak's commentary, the *Gita Rahasya*, seems to us the best ever written on *Bhagvat Gita*.

GEMS OF BHAGVAT GITA

Out of the 700 verses of this holy book we have selected 108 only, those which appear to us to be the Gems of *Bhagvat Gita*. We are presenting this Spiritual Garland of 108 beads to all lovers of mankind. The thoughts expressed by us are the outcome of our theosophical and philosophical study and association with noble souls. We do not claim any originality of our own.

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It is our earnest wish and prayer that this small book may reach every English-knowing person in the world, and kept as a holy book for daily study. The verses in Sanskrit should be committed to memory for daily recitation with their respective meaning absorbed within. Boys and girls should be offered prizes for accurate recitation. And lovers of mankind may send the book to their friends in India and abroad as a pure present of everlasting value.

GEM 1

CHAPTER 2. V. 2.

The Divine Lord said : "O Arjuna, at this critical juncture from where has this despondency overwhelmed thee—unbefitting a nobleman, retrograde from heaven and ignominious it is ? "

IN the conclusion of our introduction, we have described in brief as to the intensity of great mental change which overpowered Arjuna and how, under deep dejection, he lowered his bow and arrow and sank down on his chariot saying to the Lord who was the driver of his chariot, that he would not fight. Lord Krishna, finding Arjuna in grief and sadness, admonishes him in order to arouse his higher consciousness. It was a pity that a great warrior on whom depended the victory of the battle, at the eleventh hour, when the armies were ready to fight weakened his courage. He had been preparing himself to fight such a battle during the exile of twelve years and had collected all sorts of arms and

armies for it. But at the nick of time he was led away under the sway of delusion and lost the power of discriminating between right and wrong action. The bravery of Arjuna was veiled. The Lord says to Arjuna that his idea to give up fight, when it was his duty to fight, was unbecoming for a warrior. It was dishonourable as the battle was a decided and determined action of the time. And to turn away from it was moral degradation and death. The teaching of *Bhagvat Gita*, although addressed to Arjuna, is a direct preaching of the Lord to the soul of mankind. There are moments in life when our mental vision becomes blurred and we are perplexed and confused as we cannot decide on right action. On such occasions we must not lose heart but decide our right action. And when once the action is rightly decided, we must do it with a strong will regardless of failure or success, death or victory.

GEM 2

CHAPTER 2. V. 3.

“ Do not be helpless and powerless. It does not behove thee ! Get rid of this mean and courage-breaking mentality and stand up, O invincible Arjuna.”

THE teachings are that one should never be discouraged and lose confidence in oneself. As long as there is breath inside, there is the hope of success and happiness. Just as a tiny spark, when ignited, can be turned into a big flame, so is the power of mankind, hidden and latent. The difficulties and doubts should never be buried in the bosom but exposed and introspectively analysed. We must seek courage and wisdom. The counsel of wise men and women whom we heartily love and respect would help to a large extent. Such persons being better purified are often inspired by the Lord to give right advice to those on a lower level of mankind.

Arjuna, who was himself unable to come to any right decision, prayed to Lord Krishna for a right lead.

GEM 3

CHAPTER 2. V. 7.

Arjuna said : “ Delusion has suppressed my heart and bewildered my thoughts. I cannot discriminate and determine the right action. Therefore I beseech thee. I am thy disciple. Teach me and tell me definitely my duty.”

ARJUNA was moved by the previous two verses. His trend of mind became inquisitive. He became alert and wanted to know what was right for him. He prays to the Great Lord for enlightenment, to understand and realize his duty and responsibility. Whenever we are bewildered and confused and overpowered in life by worries and anxieties we are dislocated and upset from our background of right thinking. In such an agony of mind, we cannot chalk out a constructive programme for our future action. This verse teaches us that on such an occasion we must pray to the Lord and submit and surrender

ourselves to the Almighty Divine for enlightenment. This spiritual action will give us solace and strength and awaken our energy of self-confidence and sure courage for tremendous activities.

GEM 4

CHAPTER 2. V. 11.

The Blessed Lord said : “ You are grieving for such as are not to be grieved for, yet consider your talk as of wisdom. The learned and wise do not grieve either for the living or for the dead.”

ARJUNA was thinking that in the battle-field he would be killing his teacher, grandfather, maternal uncles, cousins, relatives and friends, and the victory, if it did come to him, would be wet with the blood of those whom he respected and loved, resulting in the deterioration of his dynasty. Such an idea was not unnatural. Killing is an unpardonable sin. Even when a toy of clay is broken, the human heart feels for it. Butchery of man by man is intolerable, nay even the thought of it raises the hair on end. Arjuna from an individual viewpoint represented the clear human thoughts by avoiding killing and therefore wanted to understand the justification for it. The Lord's reply to Arjuna is from a

universal viewpoint. The Lord can make and unmake a man. The Lord created this world which is both good and bad. The bad is to become good and the good to help the bad to become good. The world could not be made otherwise. It is throughout a struggle of good and bad with the apparent object of changing the bad into good. A gardener clips off from a tree such leaves and branches as are considered by him unwholesome and detrimental to the further growth and strength of the tree. So is the Lord for mankind. He alone knows the hidden secret of evolution and involution. His divine plan is incomprehensible for those on a lower plane. But when His light dawns and the individualistic viewpoint is changed into a universal viewpoint and oneness appears all around, the grief for the dead and the living is altogether eliminated. Arjuna in this discourse of *Bhagvat Gita* is being taught to understand the word from a universal viewpoint, and do his duty like the sun shining over all beings alike. Birth and death to spiritually advanced people look as stages in human progress and consequently they do

GEM FOUR

not grieve for such inevitable changes in the continuous progressive life.

GEM 5

CHAPTER 2. V. 13.

“As the real man (dweller in the body) finds changes in body, childhood, youth and old age, so he experiences change of body, when passing from one body to another. Being so, men of determined will do not grieve at death.”

LORD Krishna expounds the truth of the Highest Aryan Philosophy namely that the body and the dweller in it are different. One is real and eternal, the other unreal and perishable. What we call death is nothing but the change of dweller from one body to another. The body is therefore a vehicle, an instrument for the real man to work and if in such an action as involves the greater good to the greater number of mankind, it is clipped off, the real life in the dweller and around him evolves towards progress. Changes of childhood, youth and old age in the body are inevitable. They must come. These teachings to mankind

GEM FIVE

are to understand the philosophy of Life and its body and to be prepared to sacrifice the latter for the general good of humanity when occasion arises for such a righteous and noble deed.

GEM 6

CHAPTER 2. V. 20.

“ He (the real man, dweller in the body) has neither birth nor death. It is what it is and never ceaseth to be what it is—unborn, ever existing, eternal and ever ancient it is. It is not killed when the body is slain.”

ARJUNA was taking the physical viewpoint of the man. He was under a misunderstanding that physical body as it appears to be is all-in-all. Lord Krishna clears this point by explaining the reality of the Real which is beginningless and endless, everlasting and unfading, perpetual and eternal and remains the same if the body in which it dwells is destroyed. It is a teaching for the mankind to understand and realize the eternal Self. The man as he appears to the human eye is a combination of the five main elements, ether, air, fire, water and earth which have developed into innumerable constituents to assume the form of a physical

body. Another subtle body within the physical body is an Astral body, the working of which is experienced when we are asleep. It is also a combination of very subtle elements of desires which are its very life. The third is the "causal body" an egoistic cause of accepting individuality as separate from Totality.

GEM 7

CHAPTER 2. V. 22.

“ As man changes his clothes by putting off obsolete and taking on new ones instead, so does the dweller in this body casting off the old ones takes on new bodies.”

HAVING explained the permanent stability of Self, the Lord illustrates that death and birth of a man are like changing old and worn out garments for new ones. The quintessence of this philosophy is that since Self is eternal and astral and causal, bodies are neither slain nor burnt nor dried, they assume another physical body in the universe for manifestation and operation of their function when separated from the existing body. At the time of death a thirst is created, embodying the predominating desires which send him forth to suitable parents under an evolutionary urge of the Divine Law. Death and birth are therefore ordained as a process of evolution. And men of understanding care but little for them.

GEM 8

CHAPTER 2. V. 31.

“ Moreover, taking into consideration thy own duty as a warrior, thou shouldst not tremble and waver, because for a warrior, the righteous war is the greatest boon and more welcome.”

AFTER explaining the philosophy of birth and death and convincing Arjuna on the permanency of the Soul which being unchangeable is transferable under the law of Karma from one body to another with summarised results of past experiences the Lord forces upon Arjuna the value of the duty of a warrior to which Arjuna was bound by hereditary rights and military training he had had from his childhood. He was by profession a military general, especially skilled in the art of fighting. This skill in the art was to be used not to suppress the weak but to defend and protect the right. Duryodhana had usurped the right of the Pandavas, troubled them and exiled

them from the state by treacherous methods and would not, when demanded to give them their land, listen to reason for settling the dispute; the war was therefore righteous as it was against might by right.

The Lord reminds Arjuna the duty of a general on such an occasion. There could be nothing more welcome and happier for an honest warrior than the fulfilment of his duty under trying and hard circumstances. Sin is to shirk from it for selfish motives due to self-ignorance. Arjuna was afraid of killing his kinsmen in the battle because he considered it a sin to kill. The Lord explained that one neither kills nor is one killed by another. The Real man is one and the same, unchangeable. The bodies are like garments of actors and are taken on and thrown off in the drama of the Universe under the laws of Karma. One should not grieve thereat but must be firm and steadfast in doing the duty assigned to him by his nature. Performance of one's duty is the highest happiness and the right path to acquire heavenly blessings.

GEM 9

CHAPTER 2. V. 37.

“ If you are killed in battle you shall be blessed with heavenly happiness; and being victorious will enjoy the pleasures of kingdom. Therefore, O son of Kunti (Arjuna) you must stand up with a resolute and determined will to fight.”

THE noblest aim of life is to do one's duty honestly and rightly. Arjuna is therefore being told that if in the performance of his duty he is killed heavenly happiness will come to him.

After death, one assumes another body under new environments to accomplish his uncompleted noble work. Life is continuous and progressive. Struggles and repulses are but steps to reach the threshold of success. Therefore death in a noble cause is a progressive change and is always welcome to men and women of noble character who are free from selfish motives and live to do good to the general cause of mankind. Such patriots

of an international standard, whenever deluded by human weakness, must plunge deep into the Ocean of Wisdom of these gems of *Bhagvat Gita* and they will find the New Light flashing in their bosom to dispel depressions and doubts.

GEM 10

CHAPTER 2. V. 38.

“ Accepting alike pleasure and pain, gain and loss, victory and defeat, enter into the battlefield and fight ! No sin shall attach thee.”

IT is the thought of fear ahead or anticipation of happiness which drifts the trend of mind in the struggle for the performance of duty. Energy grows when mind is absolutely concentrated towards its object. And more the sincerity and oneness of the will is evolved, the nearer comes the object of achievement. It is therefore enjoined on Arjuna to get rid of all other thoughts but be attached to one of “Light”, regardless of the consequences whether good or bad. Action done under such condition of perfect poise and serenity of mind, because it is to be done, never creates undesirable tendency and does not germicide the astral body. It is the thought of happiness or sorrow which upsets the equilibrium of mind and

consequently weakens the will for action. Therefore the Lord's teachings are that when once the action is decided, it must be done, regardless of death or victory.

GEM 11

CHAPTER 2. V. 47.

“Thy right is to act only, regardless of its fruits. Do not desire for the fruit of action nor be attached to inaction.”

ARJUNA was doubting as to the terrible result of his action of slaying his kinsmen and he was not sure of victory. This attitude of mind is always dangerous. It takes away the courage and will for action. The Lord teaches us that we must do the right act unhesitatingly and unflinchingly and should not waver on vain thoughts. When our heart is in the work, it must be thoroughly concentrated on it exclusive of all other desires which crop up to hinder the progress. The fruit of action is inevitable. It shall come under the Law of Universe. More the exertion for action, better is the result. Therefore energies must be directed towards action and never for the fruit.

Sometimes we continue thinking and thinking and become inactive. The blessed Lord warns us that we should never be attached to inaction. An ounce of action is far better than a ton of thinking. All thoughts that are not translated into action are abortions and weaken our potentialities. It is the action and action alone which produces motive power in a man and enables him to do stupendous works with tremendous energies.

GEM 12

CHAPTER 2. V. 48.

“O Arjuna, with perfect equilibrium of mind and disinterested tendencies perform the action in poise and serenity irrespective of success or failure. Ever balanced sameness is called YOGA.”

HERE the method of acting is clarified. Perseverance of mind is essential to perform the action. We cannot see our face in a looking glass unless we fix up the position of the glass perfectly adjusted and balanced to our own. Shaky condition on either side would not enable us to see our clear reflection. So in the performance of action rightly, whole-heartedness is imperatively needed. Thoughts of success or failure when attached to action are like undesirable and unpleasant calls. They disturb the tranquillity of mind and cause impediments in the progress of action. Just as outside visitors detract the attention of workmen in a workshop,

so are vain thoughts in a man. There should be no admission for them:

It is commonly understood that Yoga is an ancient science which teaches the suppression of thinking principles. Our energies are constantly flowing towards different directions through various unseen channels in us. By the practice of Yogic methods, this outflow is checked and a force is inwardly developed which concentrates these scattered energies into a powerful spring. The Yogi then becomes self-proof against inward and outward emotions and affections respectively and gathers in him tremendous powers to subjugate the atmospheric influences by being one with the natural forces. Our Divine Lord tells us that when we cultivate a habit of being oneness and sameness with all, free from hatred and love and above the duality of pleasure and pain, we become Yogi. We perform actions but are never attached to their fruits.

GEM 13

CHAPTER 2. V. 56.

“He who feels no trouble and worries when in pains and remains indifferent amid pleasures and has liberated himself from passion, fear and anger is called a Mahatma of steadfast mind and pure reason.”

THE characteristics of a Yogi when he reaches the stage of perfection is defined. Feelings and afflictions are detractions of mind. When the mind is controlled, they become subordinate to pure reason and not go astray of their own accord. Emotions being intensified are illuminated and work one with the intuition which is only capable of seeing the truth. Fear, anger, lust and all other degrading thoughts are automatically eliminated. A man evolves a superhuman nature and remains in perfect sameness even under adverse circumstances. These are the directions from the Lord to understand the evolutionary Nature of mankind and accord-

ing to the urge from within to attempt to reach this stage. One noble action leads to another noble action and so on and so forth.

GEM 14

CHAPTER 3. V. 5.

“No one can even for a moment remain actionless, because the urge in him based on the background of his inherited nature spontaneously forces him to action.”

THE man in the world is born with a summarised characteristics of his past lives. His physical body is the product of feelings, desires and emotions of his astral body. Whether one attempts or not, his nature and habits inherited by him shall compel him to do something or other nearer to his qualities. The idea of renouncing action and departing from one's duty is therefore vain. Arjuna was thinking of abstaining from the battle under a temporary delusion and the blessed Lord teaches him that one cannot throw away the natural tendencies all at once. The forces embedded in a man shall come up and operate under a strong urge

from within. None can remain actionless. The man's wisdom is to see and watch that his forces are directed and utilized towards right action.

GEM 15

CHAPTER 3. V. 8.

“Necessarily thou perform right action remembering that action is always supreme to inaction, even the maintenance of the body becomes impossible without regulated efforts.”

WE are taught that the idea of being actionless must be altogether abandoned. We cannot be without action even for an instant. If we do not do action with a lively interest and wholeheartedness our action would take a wrong lead and produce unwholesome result. Therefore having full faith and confidence in us, we must perform the right action, sanctioned by authority, reasoning, utility and intuition. When our efforts for an action become earnest and sincere the Divine Lord Himself puts us on the right path and creates environments to illuminate us in order to stand on an elevation from where we can discriminate between the right and wrong. Our endeavours must be eager, unceasing and true.

GEM 16

CHAPTER 3. V. 19.

“Therefore disinterested and with unselfish motives you invariably act as in duty bound, because actions without attachment enable men to reach the Supreme.”

THE most important and the highest point emphasised by the Blessed Lord is to understand and realize the greatness of doing action without any desire for its fruit whatsoever. The Supreme is all-pure and all-good. The man's ultimate goal in life is to be one with Him in the same Sameness. This means to emerge the individuality into Totality pervading and prevailing everywhere.

When we think over the constitution of our body, we find the same elements as in the universe. The difference is only of quantity and not of quality. The quantity in a substance grows and decays but the quality is unchangeable. Actions done to achieve fruits will produce the quantita-

tive development in us to enjoy them but actions performed without attachment and any desire for fruits shall purify our qualitative Nature and evolve a condition of poise and tranquillity in us leading to Supremeness. Those, who do good to the world for the sake of good, do really an everlasting good but the good disguised in selfishness, however glittering and relishing it may look, in due course assumes its true colour. So the actions, with desire for fruits shall enchain us and actions because they are right and good and the performance of which is our duty and in return of which we do not expect any reward, shall free us from mundane bondage.

GEM 17

CHAPTER 3. V. 30.

“Taking the urge in thee for all actions from Me and completely offering them to Me with thy mind fixed on the supreme Self get rid of hope and egoism—being freed from mental fermentation engage thyself in the battle.”

INDIVIDUALISTIC pride, that I am the doer of action, and shall enjoy the future reward of it, binds us to action. Even in its performance, the fear of being unsuccessful disturbs the mind and produces excitement with the result that neither the action is done with full energies nor satisfaction is felt in the doing. The blessed Lord's teachings for mankind are that all action must be surrendered to Him and should not be taken as being done with a personal motive but for a universal cause. So long as we are egoistic in our thoughts we would suffer from fear and mental agonies. But no sooner we consider ourselves as one with the Supreme Who is omni-

present and omnipotent, the condition is altogether changed and we become fearless. Our actions look like play to us and we as actors or actresses abiding in the Lord dance to His bidding. The divinity in us is enkindled and plays its part as an illuminated factor of the Great Divinity.

GEM 18

CHAPTER 3. V. 35.

“One’s own duty, however insignificant it may look, is better than the duty of another seeming to be of a superior type. It is good and befitting to die discharging one’s own duty. Thinking of another’s duty at the time of doing one’s own duty is dangerous.”

ARJUNA was thinking of renouncing the war and taking up an hermit’s life. He is told the value and usefulness of one’s duty. It is not the changing of duties when facing difficulties that merits but the doing of one’s duty with strict honesty and sacrifice which keeps up the order of things in the cosmic evolution. If every one will understand the beauty of his own respective duty and do it with perfect skill and will, the world would become one with the Supreme, ending all strifes and fights.

GEM 19

CHAPTER 3. V. 42.

"Senses—Mind and reason are all-powerful, one after another but beyond them, the most powerful, is He—the Supreme."

IDEA is to teach mankind how to reach the Supreme where there is unending joy and unfading happiness. The condition needed to become one with the Supreme is to keep full control over the senses and mind and to purify reason. They are all said to be powerful but if they are all dedicated to the most powerful Supreme and made to function in His name and for His sake, they will be subdued and act to His will which is for the good of all irrespective of creed, caste and colour.

GEMS 20, 21

CHAPTER 4. V. 7-8.

“O Arjuna, whenever the world is demoralised and unrighteousness increases I myself incarnate for the protection of the good and for the destruction of evil-doers. Again and again for the amelioration of mankind, and to establish the path of righteousness I am born from age to age.”

AFTER convincing Arjuna of the truth of life and death and of the permanent nature of the soul, the Lord emphasised the essentiality of action and told Arjuna that none could remain actionless in this world even for an instant—one has to do one thing or the other either mentally or physically. Therefore, we must set a very close watch over our actions in order to keep them straight, true and right, strictly in accordance with our duty, irrespective of its merits.

Disturbances and troubles arise in the world when people become ignorant of their duties and

begin to act otherwise. Might becomes right and injustice takes the place of justice. Good men are unnecessarily tortured and evils increase. The Lord, although free from any mundane bondage, birth and death, does come forth, on such special occasions into a limited body by His divine power to lift up the mankind from the depth of dark ignorance. Good men, being protected from sufferings are enabled to do greater good to the world. Those who have become incorrigible, by bad habits, are destroyed, in order to be reborn again under changed conditions and inclinations. In this way age after age the Lord incarnates to teach the right path to mankind and to establish righteousness in the world.

Here a question arises that when the Lord Himself is all-powerful, where is the necessity of His incarnating when He could do what He liked, being omnipresent. The answer is :— Universe is functioning under unchanging laws, guided by the all-pervading divine force, beyond our conception. Laws are different and work in

various aspects. It is the personal experience of many a man and woman that whenever there is trouble of an extreme degree and no help is expected, there appears suddenly a cause either through person or otherwise for an immediate relief, and changes the circumstances. The world is not a chaos but a cosmos. It is developing and growing under the law of cause and effect. The law in day-to-day working, in case of troubles and difficulties does create something or another to help the hopeless and helpless. It would therefore be not incomprehensible to follow that in case of world calamity, the same law in order to do a stupendous task with tremendous energies would assume a physical form under divine arrangement of the Great Force and shall be called God Incarnate. Whatever reasons we may advance on this point, the historical fact is a sufficient background to conclude that the great men of exceptional powers did appear on this earth to help and uplift mankind for better relationship with one another, and to establish the code of righteousness. Lord Krishna is the embodiment of the

law which governs the solar system and is seated on the centre of the ether of it, in the same way as He is seated in the ether of the heart of each one of us. He is in us and we are in Him. Search is therefore to be begun from us. His light is always effulgent. Let us take the dimlight of our heart nearer It for full enkindlement and see the rest with the gift of His illumination.

GEM 22

CHAPTER 4. V. 11.

"By whichsoever path the people reach me I welcome them because all paths from every side which men take are mine, O Arjuna."

IT is a very clear statement for the people of different thoughts and religions to understand. The centre of spirituality is common to all.

People under labels of various religions and schools of thought argue, less with a view to reach the truth but more to establish the superiority of their dogmas and scriptures. Arguments may make man superior in intellect, but it is the right conduct of life which evolves the intuition and purify the heart to love mankind. There are various bathing places, for instance, wells, tanks, streams, rivulets and rivers, etc. The object of the bather is to clean and purify the body. Wherever the rules of

bathing are observed the body is cleaned and refreshed. Water, the chief means, matters much and not the places. Similarly, the Lord is present everywhere whether it be a temple, church, mosque or forest or a house. It is the sincerity of mind for the service of mankind which enkindles the spark of love in us for real devotion to our Lord who is in all alike. In every country and in every religion, the path of right conduct of life shall lead to right thinking and right action for promoting inter-relationship of mankind. Service of man is the true worship of God. Each path which signifies the glory of love and service and teaches the sameness of mankind, in whatever outer form it may be, leads to truth, the abode of peace and happiness.

GEM 23

CHAPTER 4. V. 39.

“The man who holds complete control over his senses and mind and is full of faith, obtaineth supreme wisdom. And thereby he quickly attains the condition in which there is always bliss and peace.”

A MAN sitting in a garden near a beautiful spring of water, enjoying the sweetness of natural sceneries and thinking on the sublime principles of love and purification is suddenly led away to thoughts of lust and greed like a kite flying in the high sky coming down to the earth on seeing a piece of red flesh lying on the ground. This indicates that our mind and senses go astray suddenly and quickly.

If pain in our physical body arises abruptly we take immediate action to get rid of it. Likewise, when the mind and senses are bewildered we must do the utmost possible to adjust them. The senses must be subdued by right thoughts and the mind brought back to equilibrium. It

is very indispensable that each one of us who seeks spiritual guidance must survey his or her position and honestly attempt to set it right. Supreme wisdom is right thinking in perfect poise and serenity for the good of mankind by being one with Him. Such a condition can save us from moral degradation and ultimately leads us to peace, happiness and bliss.

GEM 24

CHAPTER 5. V. 7.

“He who has realised his union with the Supreme, has his self purified and harmonised, has subdued his senses, is one with the universal self in full sameness, is never affected with the fruits of any action that he does.”

ARJUNA was to engage himself in the battle-field which involved killing and slaying the opponents who had gathered there to fight. As a matter of common understanding, the destruction of man is an unpardonable sin. The blessed Lord says that such action does not affect him who executes it as a natural necessity for the betterment of mankind as it becomes an indispensable duty. The condition is that the doer must be free from personal and selfish motives. The union with the Supreme takes away an individual conception of *meum* and *tuum* and tendencies become to look upon foe and friend alike. Actions of such a person as

even killing are like weeding out thorns to make the way for mankind to march onward towards evolution which is the plan of the Lord. He helps humanity as a whole. He being self-illuminated like the pure sun dries the tanks, rivers and ponds and draws out water to give back more and more to fertilise the land, for the service of which he exists. From such a yogee, all that emanates and operates is to further the good of the whole. Therefore what we contemplate and do we should do it in His name and for His sake with full purity and control of mind and the law of Karma will not bind us.

GEMS 25 to 29

CHAPTER 6. V. 11 to 15.

“In a clean place, making it even and well levelled, by spreading on it cloth, deer skin and Kusha grass, one over another, the yogee should sit for the performance of yoga.”

“On such a seat, he should make his mind concentrated on one point by subduing his senses and thoughts and meditate for the purification of the self. He should keep his body, head and neck erect and straight, not moving hither and thither. He should keep his gaze at the tip of his nose. He must keep himself in a cheerful disposition, fearless and free from lust and passions as a well determined celibate. The mind completely controlled, thinking and aspiring to be one with the blessed Lord in full harmony. Such a practice obtaineth a condition of peace and bliss and eventually an abode in him.”

THESE verses contain some of the instructions that are strictly followed by the person who wishes to do yogic practices. The advan-

tage is the complete purification of the self and freedom from internal and external troubles. Such holy practices produce a marvellous change and improvement in our conduct.

To our mind the two books, *i.e.*, *Bhagvat Gita* and the *Patanjali Yoga-Darshan*, appear to be the quintessence of Aryan Philosophy. The latter teaches the practical methods by which one can build an excellent health and sublime conduct, whereas the former bestows upon us the supreme wisdom to understand and realize the reality of our lives and all lives around us. It takes us to such a high spiritual centre which is everywhere and has no circumference. It is an abode of bliss and unfading happiness.

Yoga means union. It teaches how to regulate a daily life under a well chalked out programme of day-to-day doings and attempting thereby to obtain union with God in full sincerity. Even an average person whose trend of mind is towards self-improvement and for service and love of mankind can practise simple yoga advantageously. We describe here some of the simple rules which a beginner may practise without any hesitation whatsoever:—

1. After cleaning and washing your body and teeth, etc., and a light exercise, sit with legs cross wise in a lonely place on a well levelled ground covered with cloth or any other comfortable thing well adjusted.

2. Get rid of all external and internal contacts and thoughts and fix the gaze below the eye-brows, keeping the outgoing and ingoing breaths moving through the nostrils (not through the mouth—lips are to be kept closed). While concentrating thus, between the eye-brows you will notice colours, black, yellow, red and blue. Attempt to see blue and bright blue and the silver lining which would be brightened as days pass. Recite within yourself, lips closed, “OM”.

3. Or start, holding the body, head and neck erect and steady; and in cheerful disposition. Fix your gaze at the upper point of the nose, being forgetful of all directions and thoughts but of the tip of the nose alone.

4. If the eyes begin to be closed let them be closed slowly and smoothly. Recite “Om” within, the mind fixed to the centre, between the

eyebrows—meditating on OM or SELF, thinking that you are one with Him who is all happiness and love.

5. Verses 14 and 15 must be remembered, recited and meditated upon. The mind must be kept serene and fearless, no thoughts other than the blessed Lord should come.

6. Good and pure habits must be cultivated slowly and steadily—food must be light and easily digestible. Nothing which is stimulant should be taken. Never be actionless but always perform the duty and work cheerfully without any anger, fuming and fretting.

7. Regularity in all work must be kept rigid and strict. Be invariably moderate in eating, playing, sleeping and working.

8. The peace and tranquillity of mind must be gained by self-reasoning. The senses must be subdued by the mind submitting to reason. The reason in humility should be surrendered to the Lord, to seek inspiration and His blessings. Whenever the senses, the mind, and reason go astray, they must be brought back to self-alertness and awareness.

9. The relationship with all must be not of dominating but of helping, without expecting any returns whatsoever. The likeness of self, the idea that the same self is shining in all hearts must ever be kept afresh.

10. Study good books, practise with full faith, and trust in God.

GEM 30

CHAPTER 6. V. 30.

"He who sees Me in everything and sees everything in Me, is never separated from Me nor am I separated from him."

BY leading a life of high moral conduct and of supreme wisdom individual egoism is banished, and one finds himself at all times as one with the Lord. This union with the Lord makes his feelings very sympathetic towards mankind. As he sees the blessed Lord everywhere and at all times in him and himself in him, the great powers of the Lord always protect him. The pure vibrations which radiate from him move the hearts of mankind to follow him and work as his associates for the good of humanity. Personal sufferings, sacrifices and pains do not move him an inch from his path because his tendencies become universal and no longer remain selfish.

GEMS 31, 32

CHAPTER 6. V. 34 and 35.

“Arjuna said, O Lord Krishna! The mind is very restless and wavering. It is impetuous (rushing towards passion) powerful and very difficult to check and control. I find it as difficult as to change the direction of the wind.”

The blessed Lord replied: “Undoubtedly, O Arjuna! the mind is restless. It is extremely difficult to check and control its rapid rush, but it can be controlled by regular and constant practice and by being dispassionate.”

IN the previous verses the Lord has in clear words explained the all-important nature of Yoga, and has told us as to how to control the mind and to keep it in the sameness in all qualities.

Arjuna's difficulty was the common difficulty of mankind. We all know by personal experience how, at certain times, unconsciously, our mind begins to think of various undesirabilities

and feels pleasure in thoughts which have, on many an occasion, been condemned by it. It is, therefore, very difficult indeed to keep the mind in supreme and pure thoughts at all times. The Lord himself, in reply, speaks of this difficulty of mankind and shows us the way to surmount it.

1. Constant practice of the yoga methods to check and control the mind *i. e.* Concentration, meditation and right conduct of life.

2. Control of passion, *i. e.*, Impartial view of all external and internal causes which produce sensations, whether they be of pleasure or pain, in order to understand the fact of their unrealities.

By strict adherence to these two fundamental principles, we march gradually on the right path of the spiritual progress and evolve ourselves for all rightful activities which we are fit to do for mankind. No doubt such a development takes a long time but a little improvement made in this direction is an everlasting investment. Whatever little we do in life will be our capital to

space or place which we have to reach by a physical march or to cross some vast oceans or continents. It is the change of our existing condition in which we work at present. The right concept of God is to ignite the fire of Divine Love in us. The more this spark is magnified the more it burns all thoughts of hatred and strife and eventually restores the self to a harmonised condition of peace and bliss.

GEMS 34 to 36

CHAPTER 8. V. 5. 6 and 7.

“He who at the end of his physical life dies remembering Me only, free from all other attachments, undoubtedly approaches My eternal abode. Whatsoever at the time of death are a man’s predominating tendencies, he finds the same to work further in the next life. The trend of mind always adapts itself to its own made nature. Therefore you must always contemplate on Me, and not on anything else. Keep your mind and intellect pure and fixed on Me. And being thus concentrated on Me, fight Arjuna, you shall come to Me, no doubt.”

DURING the whole period of life from childhood to old age and upto the time of death, man’s craving for happiness never ceases. The happiness that we wanted was within us but we climbed up the hills or entered the lonely dens to find it out. No doubt sometimes we found ephemeral, pleasure through senses from the transitory objects of the world and mistook it to be real happiness, but afterwards

we found that we did not achieve the right thing. During this quest, an idea of God's realization came to us and we became aspirant and entered into some path of spiritual discipline and practices. But obstacles were to come and they did come, and we had to give up the practices. This failure was due to lack of faith as we did not fully recognize His greatness. The blessed Lord preaches to mankind that those who remember Me and completely surrender to Me doing their day-to-day righteous duties shall never go astray but will come to My abode, which is all happiness.

In another verse, we are shown the strength of our ever-growing mental faculties. We become what we think. Man is said to be the product of his thoughts and tendencies. They work and form habits in us and ultimately naturalise in us. Likewise evil thoughts will produce evil actions, evil habits and evil nature which would eventually become the thirst in our next life. This is the Law of Karma. Therefore, the blessed Lord again and again tells us that we should fix our mind on Him and Him alone,

always remembering Him as our guide, protector and benefactor. We should fight the battle of life with our purified concentrated forces without attaching ourselves with the objects of pleasures which are ephemeral and perishable. Our greatest misfortune is that we do not keep implicit faith in Him as our true and permanent Friend and Teacher. Like Arjuna we must determinedly accept Him as our Holy Guide. The Lord says that he who fixes his mind on Me, easily overcomes the obstacles. If practices and discipline enunciated in these Gems are strictly and faithfully followed with a sincere longing for God's realization doing rightful duty, we are sure to be purified to achieve perfect happiness in our lifetime and become one and the same with Him hereafter.

GEM 37

CHAPTER 8. V. 10.

"At the time of leaving the physical body, he whose mind is not shaky but is united in full devotion in God, the breath completely concentrated between the two eyebrows, by the power of the Yoga, he attains the Divine condition of being one with the Supreme Spirit."

BY concentration and meditation on 'OM', the Omniscient, and Omnipresent which is all in all, the yogee completely controls the functions of the mind, heart and breath. He can put himself, at the time of death, in a position described herein and attain the position of being in perfect happiness for ever. He is not attracted by worldly attachments and pleasures which are not only transitory and of perishable nature but are also the chief cause of our death and birth again and again. All our senses through which we derive pleasures are below the eyebrows, *i. e.* eyes, nose, mouth and generative organ, etc. But when we practise to concentrate to keep ourselves above the senses, our breath is considerably regulated and

refined and always rests in the centre which is the glorious throne of our Higher Self. The difficulties and obstacles surround us only on the lower level of life but when by the unique power of Yoga (Unity with God) we are purified, illuminated and elevated to the condition of reality, the unreal remains of no value and consideration. Therefore the blessed Lord Sri Krishna again and again reiterates the imperative necessity of understanding the truth which is the realization of our oneness with Him. This position is not attained by the renunciation of the world or by dwelling in isolation but by being actually in the battlefield of life, doing all rightful actions. He drives the chariot of mankind inspiring wisdom and truth of eternity of life. It now behoves us to act righteously to dispel our darkness, always praying to Him to lead us from unreal to real and from mortality to immortality, and grant us confidence and courage to work in full faith and fearlessness in this world of relative reality in order to attain our permanent abode of true reality.

GEM 38

CHAPTER 9. V. 26.

"A green leaf, flowers, fruits and water offered to Me by My unselfish devotee with a loving heart are accepted by Me in a manifested form, offered as they are with devotion."

THIS is a very hopeful announcement from the blessed Lord to mankind. All devotional actions done in His name and for His love are appreciated by Him not on account of their earthly value but for the sincerity and devotion with which they are offered. Leaf and water are the things which are easily available even to the poorest of the poor. It is the true yearning for God which brings us nearer to Him and makes our general relation to mankind most affectionate and kind.

The poor offerings make us humble and uproot the false vanity in us, our standard of holiness becomes high and pure. Love begins to radiate from us for the good of

mankind. We desire nothing for our self-gratification but all for God and His creation, of which we are the serving parts. By the development of such an attitude, anger and hatred are altogether eliminated and virtues shine. We become fit to serve mankind. The service of man is the right worship of God.

GEMS 39, 40

CHAPTER 12. V. 13 and 14.

"He who never entertains evil ideas in his mind for any one, loves all without any selfish motive, kind and compassionate, free from attachment and egoism, alike in pleasure and pain, forgiving, ever content in gain or loss, with single-minded determination, and well-controlled body along with mind and reason dedicated to Me, is my true devotee and is dear to Me."

AN inspiring disciple should seek liberation free from bondage and limitation. This position is acquired when all our tendencies are kept pure and mind undisturbed from personal motives.

The fear of sin which occupied the mind of Arjuna was the outcome of his personal outlook tinged with the thoughts of vengeance. The teachings of the Lord, in these verses, when adopted, produce the seed of emotions comprising the great virtues. The virtuous

man is the righteous man. He is never vindictive. All his acts are for the general good of mankind and he holds no ill-will towards anyone. Friend and foe to him are alike. His mind is never disturbed by outward influences. Such a man is ever contented and works with tremendous energies. By virtue of his holy trend of mind based on pure intuition, he has to perform an act of duty, legitimate and righteous, without any attachments to its fruits. He understands that the root principle of the cosmos is the great Divinity. And he himself is a mere worker in it to do faithfully the duty assigned to him by the Lord. Such a man is dear to Him as he is always near Him and absorbed within Him.

The Lord's teaching to Arjuna and to mankind is to build up such a conduct of life comprising the great virtues of fearlessness, calmness and pure nobility to fight the battle of life, free from anger, avarice and lust, not with a view to domination and possession but to liberate oneself and mankind as a whole from the enslavement of recurring births and deaths.

GEM 41

CHAPTER 13. V. 27.

“ He who sees God as one and the same in all beings, unchanging and indestructible within the changing and the perishing, knows the truth.”

ALL that we see with the eyes, smell with the nose, taste with the tongue and touch with the skin is changing and perishing. It is the dweller in this alterable and ultimately perishable body which is beyond perception and above change. Truth is that which remains one and the same in all circumstances. The first and foremost act for an aspirant is to realise that his real “I” is not the body which is changeable and perishable but a permanent and eternal existence. The question arises as to how this “I” came forth and from where.

We see in nature that all that is born or comes forth, from some origin, either dies or goes back to its original source in a purified

state. We have discussed the eternity of "I" and have come to the conclusion that it is endless. Since it is endless, we under the law of birth and death have to accept it beginningless also. "I" is neither born nor dies. Keeping our own "I" in view and taking into consideration the universal "I" in this changing universe, we will understand the imperishable condition of the universal "I". Both "I" of our body and the supreme "I" of the universe are beginningless, unchanging and eternal.

Do these two 'I's' occupy space separate from each other? If so, then they would be in some boundary under a limitation. Things within limits assume perishable forms. All forms which we see around us do perish. On the other hand we have decided that our "I's" are imperishable. As we cannot fix any space between the two "I's", we therefore call them one and the same. No distinction, no difference and no separatism. It was one, all pervading, unmanifested 'I' which desired to be many through self-created changeable manifestation and the world began. The Supreme and

Higher aspect of the same "I" is perfectly divine and the lower aspect is enveloped in its self-made manifestation under its own developed law of Karma in its own made cosmos. Nothing but its own efforts will bring home to it its higher nature and all the ignorance and restlessness will be dispelled as darkness is banished by light and a formidable dream is removed from awakening.

Lord Krishna is the Higher Self of "I". He preaches and tells the 'I' attached to the lower self under an illusion like that of Arjuna, to realize the reality which is the Higher Self. This highest condition can only come to us by loving mankind through rightful actions of service, in true godlike spirit. If we will meditate and think over seriously, and with full sincerity and earnestness, this truth will be gradually revealed to us and save ourselves from retrogression.

GEM 42

CHAPTER 14. V. 5.

“ O Arjuna ! Harmony, motion and inertia, the three qualities of matter confine the imperishable soul in the body.”

ALL that we see is in the Lord and the Lord in it. There is nothing beyond Him. He is all in all, One all, none else. All forms which look individualised as separate entities are changeable and destructible. The change is in the material outlook and not in the real “I.” Now the question arises as to wherefrom the matter came when all is God. How a separate entity which does not have its own permanent life can exist ? The blessed Lord says, “ My womb is the great eternal; in that I place the germs and from it the material world is born.” (Ch. 14. V. 3).

The material world called the “ Prakriti ” in Sanskrit, by the urge of the Lord begins to move and work in its inherited three-fold qualities which are named as SAT, RAJ and TAM.

‘SAT’ means purity, harmony and all that

take to supreme ideas resulting in rightful actions for the good of mankind. In SATWIK condition one's activities are of a disinterested nature and are executed with a right view, desiring no fruit or benefit thereof.

In the condition of 'RAJ' one thinks of personal attainment for personal good and therefore indulges in all sorts of activities involving personal gains. Such interested activities give only momentary pleasures and not the real happiness.

Under the influence of 'TAM' one remains indolent, inactive and thoughts of despondency take hold of him. This position is the worst as it is retrogressive.

The blessed Lord says that these three qualities of matter hold fast the soul with the body and produce their own cause and effect, under the law of Karma. The man, in ignorance, identifies himself with the body for the enjoyment of pleasure through senses and does not realise the Truth of real happiness.

One cannot remain without activity, whether mental or physical. Within these three

qualities, the thoughts rotate. Sometimes we think of being pious and devotional, loving and all good. This condition is suddenly changed and the trend of mind is drifted to gain authority, wealth, fame and personal gratification, even at the cost of others. Desires and action for the accomplishment of the so-called Heaven also arise out of it. We under the intoxication of the 'RAJ' are conditioned to incessant births and deaths and very seldom think of liberation from it.

'TAM' is a degrading and humiliating condition. It always produces dejectedness and sluggishness and fear. And so long as its influence is not thrown off by a determined will, the position goes down and down.

It has been said that these three qualities are of the matter which is changing. So the qualities are also changing. But it is within the power of a man to change them and adjust them in order to be above them. Practice of Yoga launches us to 'SAT' and later on from the conditioned Sat of matter to the real SAT of reality, the abode of Truth.

GEMS 43 to 45

CHAPTER 14 V. 17 to 19.

“ In the Satwik condition the right knowledge enlightens, in ‘RAJ’ we become greedy and in ‘TAM’ we are deluded and are overpowered by ignorance.”

“ SAT leads to sublime state, RAJ keeps in an average condition and TAM throws us downward and demoralizes. When it is realised by the self that all actions are the production of the three qualities (SAT, RAJ and TAM) and they work among themselves, not affecting his true nature, he by such understanding knoweth Me (The Supreme Lord) and enters into My blissful abode of Sameness, and becomes one with Me.”

WHEN our thoughts are pure and sublime and all our doings are executed in perfect harmony, without the least ill-will against any, irrespective of the personal motive, we should understand that we are in Satwik mood. In this condition we contemplate on the highest knowledge and are enlightened to discriminate as to what is real and what is unreal. By such

an incessant contemplation we come nearer and nearer the truth, rising higher and higher to a condition where there is no fear nor selfish ambition.

In RAJ, we do things for our own sake, with a clear idea of selfish gain for the gratification and comforts of our physical senses. An idea of possession and domination works in us. We think of and long for fame, name and enjoyment. Vanity and pride envelope us and under their respective intoxication, the power of discrimination is polluted and we commit aggressive actions, to exploit mankind, with the result that we bind ourselves, in the duality of pains and pleasures and become more and more worldly than saintly. This is the condition of an average man in the world.

In TAM we forget all about our divine nature and indulge in indolent and lazy thoughts. The curse of ignorance takes us far away from the field of activities and produces ill-will and evil thoughts of darkness and ignominy. We become gluttonous and demoralised. Severe sufferings only return us to sanity.

The blessed Lord tells us that all these three conditions are born, from the three qualities of matter, but as the dweller in the body through self conceitedness, binds himself with the body and its multifarious attributes, he, therefore, suffers. But as soon as he begins to purify himself by good actions and thereby develops his understanding and realises that he is above the matter, the right knowledge of three qualities SAT, RAJ and TAM, is revealed to him. He knows that all actions, whether mental or physical, are done by his astral or physical bodies and are born of matter which he is not. In such a condition although doing all rightful actions for the good of mankind, he remains disinterested and harmonious and ultimately becomes one with his permanent abode of oneness and sameness, free from the three qualities of matter. Therefore, an aspirant should keep a strict watch to check and control the trend of his mind. If it is far away from SAT and more in RAJ and TAM, he should understand that he is retrogressing and must find out and adopt such methods as would lead him to a progressive state of SAT.

Self study, meditation, and growing faith in the oneness of the Lord and the sameness of the mankind are the right methods to be practised with a determined will to acquire and retain the Satwik condition. This condition ultimately absorbs the individual mind into a universal mind, in which state egoistic qualities of matter affect no more as they are spiritually crossed over.

GEM 46

CHAPTER. 14 V. 20.

“ The man, when being freed from the affliction of the three qualities which were the cause of his attachment to the body, rises above them, he becomes no more a victim to birth and death, old age and pains and reaches the condition of everlasting joy and happiness.”

THIS body of ours is a composition of matter. The three qualities of SAT, RAJ and TAM, being born of matter, produce egoism, reason, mind and five organs of knowledge and five organs of actions and their five objects and their five elements totalling 23.

We through ignorance take a wrong view and count the body as our reality and forget all about the real dweller in it. It is through understanding and realising the true nature of the dweller that brings right knowledge to us. This is done by discriminating the real from the unreal and immortality from mortality. We should

know within ourselves what is changeable and what is unchangeable. All that we see and perceive being born of matter is changeable. It is the self within alone which remains the same in all circumstances and environments.

The three qualities spoken of, being born of matter with natural tendencies of changeability shall be constantly shaking our peace and tranquillity if left unchecked and uncontrolled. But when the truth of our own reality is revealed to us, the motive power of the matter is subordinated and utilised to the best advantage.

We cry, we lament, we suppress, we oppress, we enjoy pleasures through the senses and attribute ourselves to be the cause for them, whereas, in reality, they are motions, in the matter, in their various aspects vibrating in us. They come out of the matter, work in the matter and are finally absorbed in the matter. We have to assert our own right position.

We must always keep in view that our reality is not the least afflicted by the material changes. All that happens around us and in us, is for our recreation and amusements with the hidden

object of exposing its unreality to us. As soon as we know the secret of it, and take the right view of it, the mammon falls at our feet and we utilise its various forces for helping and serving mankind.

GEMS 47, 48

CHAPTER 14, V. 24 and 25.

"He whose mind is not afflicted by pains or pleasures, he who is self-centred and considers the basic value of a piece of clay, stone or gold alike, and feels sameness towards the things, loved and unloved, firm and undisturbed in censure and in praise, whom respect and disgrace do not upset, friend and foe are alike, and who has abandoned all egoistic tendencies; such a man is said to have passed over the mundane qualities, having reached the stage of aboveness."

ARJUNA questioned the Lord as to the characteristics of a man who is above the qualities of matter and the blessed Lord explained it in clear terms. All objects, visible or invisible, are of one matter, manifested in various forms. He who by self-control becomes the master of mammon, does not, in the least, change by the changes in the matter. He understands the laws under which the various changes take place. As an intelligent

observer, although keeping himself aloof, yet he works in it, for the sake of humanity, like a lotus flower in water. His vision becomes very broad and absolutely free from attachment. His outlook is of oneness and sameness, and therefore, all that exists and works appear to him a part of the same sameness and oneness. He is inimical to none but loving to all, his poise and serenity are not affected as he is above the senses and their objects. He is seated on a throne where their waves and currents do not reach. He is more intuitional and his ways are sometimes strange to us, because our understanding is more intellectual than intuitional. The object of explaining the characteristic of such a man is to teach mankind that without attaining such a state it is difficult to reach the goal of real harmony and unfading happiness.

GEM 49

CHAPTER 15. V. 10.

“The ignorant do not perceive the reality of Self at the time of departure from the body or while staying in it and enjoying the worldly comforts, deluded by three qualities, but pious and wise men do see.”

DELUDED and ignorant persons cannot make right distinction to conceive the truth of the reality of Self as separate from the body. But right thinking persons of purified intellect understand the real background of the worldly phenomena. The world inclusive is said to be a tree, the roots of which are upwards and branches and leaves are all downwards and around. By whom, when and where, the seed of this tree was sown can neither be explained nor pointed out, on an intellectual plane. This tree came out of the Lord from above and spread downwards as this universe. It consists of force and matter, which under an intelligent and unchangeable law evolved and is still evolving. Universal force is

part of the great infinite force, not in the sense as spark is seen separate from the flame but as always in it as the water is in the waves of the ocean. The universal force in contact with the matter has produced, and is still producing, chemical changes, under a cosmic law. The same force, under an unavoidable desire "to be many," individualised itself, in the form of beings.

Mankind evolves conception of egoism with independent understanding, struggling for the pleasure through the senses. In mineral, vegetable and animal evolution, the universal force is greatly helping to develop the capacity of understanding, whereas in human kingdom the mankind has to exert.

Man in real reality is the part of the universal force in the same way as the universal force is part of the infinite force, but in relative reality he has become an entity of force and matter combined. The matter, under its three qualities, envelopes the wisdom of man and creates a veil of ignorance which is removable only through virtuous actions and by intensifying wisdom. Therefore, the blessed Lord teaches

the soul of mankind to be above matter by understanding the effects of its three qualities; and for this highest development, practice of such actions as makes the man one with the whole mankind in the spirit of the sameness are strongly recommended. To think of and meditate upon the Lord and to act as a whole for the whole to is be one with the whole and eventually to become whole entirely. This highest and purest wisdom comes to him whose eyes of divine wisdom are enlightened by the great Divinity. The universal Force, which in its absolute aspect is omniscient, appears to be otherwise in parts only.

No sooner the idea of individualism and egoism is got rid of through right and divine knowledge and the understanding takes a right view of the universe, the Karmic law which binds the astral and mental bodies with the fruits of the actions, absolves the individual Soul to work as Totality and yokes him to action in harmony with cosmic Plan as a liberated hero.

GEM 50

CHAPTER 15. V. 16.

“In this universe two great energies work, the destructible and the indestructible. The former includes forms of all beings and the latter the unchanging Atma.”

ALL forms, whether large or small, are beings of changing nature and therefore are destructible. Atma in true nature is formless, unchangeable and indestructible. Soul, as a force, is the part of the universal Force which is itself the part of the infinite force as the light and rays are parts of the sun. They appear under separate names as they look separate, but in reality like the waves of the ocean are not separate from an infinite absolute.

In this infinite force, matter with its three qualities is born with the fundamental laws inherent in it to make a limited creation called the ‘UNIVERSE’. This limited creation of force and matter envelopes a larger part of the infinite

and urges a desire in its whole to be many. The first impetus in the beginning brings forth motive energy in the matter and becomes a working entity, in Sanskrit called 'PRAKRITI'. The infinite force attached with the limited force of the matter functions as a separate self. The one is indestructible because it is not a creation whereas the other, being a creation and limited, is destructible. In relative terms they are called 'God' the creator and the world, the creation of the God "Infinite" which is beyond our conception and definition. It is what it is. We, in our present position of limitedness in a limited world, cannot fly beyond the limit. And in an unlimited condition there could be no motion, no thought, no speech, no writing. Yogee can reach up to the Sun in this greater Solar System.

Lord Krishna, manifested Himself on the earth as an incarnate of the universal force, the ruler of the Solar system, called in the Aryan scriptures 'Bhagwan Vishnu Narain'. This universal force of the Bhagwan Vishnu Narain, although free from the three qualities of the matter, yet pervades it and controls it.

GEM 51

CHAPTER 15. V. 19.

"O Arjuna, this way, undeluded, he who knows the supreme force, becomes all-knowing and worships Me with all his intents."

THE blessed Lord announces that when one understands the philosophy of the destructible and indestructible and realizes, in complete fulness, the truth that force is permanent, eternal and unchanging and he is the part of it, he becomes all-wise and free from illusion and ignorance. Such a person remains always well-balanced and happy; he is not worried by everyday events—desirable or undesirable—though he may do stupendous tasks for the benefit of mankind.

The whole phenomena of the world are of matter. God's plan is evolutionary and helping—the greater the struggles and repulses for progressive tendencies, the more the wisdom for the perfection of mankind. Individual spirit

is to be freed from the delusion of separateness and distinctiveness, in order to be one with the Supreme Spirit. This would only be if all men will serve one another as component parts of one Whole and love one another in thought, word and deed.

GEMS 52 to 54

CHAPTER 16. V. 1 to 3.

“ Fearlessness—Pure and clean tendency, concentrated and absorbed within, in meditation to know the reality of God by wisdom—right charity—control of sensual organs—worship of God and performance of right actions—study of good books—surmounting the difficulties with self-restraint and endurance which crop up in the struggle of doing right action—Straight-forwardness.

Harmlessness : *i.e.* Not to be vindictive in injuring the feelings of others in thought, word and deed.

Truth : *i.e.* To speak in sweet words, the facts in one's mind. Angerlessness : *i.e.* Not to lose the balance of mind even when provoked.

Renunciation : Not to look forward to the fruit of our action. Peace of Mind—Slanderlessness—Compassion for the good of all beings.

Non-attachment : *i.e.* Not to be slave to sensual pleasures, even when in contact with their objects

for enjoyments. Tender-heartedness—Hesitation with modesty in doing things which are against the utility of mankind. Study of authenticated scriptures—Absence of unnecessary mental thinking.

Magnetic Personality:—*i.e.* Having accumulation of power by virtuous thoughts and deeds which would influence others to leave evil habits and to do good deeds.

Forgiveness—Unshakable perseverance of mind—Internal and external purity—To be inimical to none—and absence of vanity and pride—O Arjuna ! these are found in him who is born with divine properties.”

THESE 26 virtuous qualities form the characteristic of an Arya, a noble man. No doubt, according to laws of Karma, these are more or less found in men of noble birth because the man is born with the summarised results of his past actions with an urge to evolve the divine properties in him. It is therefore essential for an aspirant to cultivate such habits as would enable him to accumulate and assimilate in him these godly qualities. No doubt the change in inner nature takes

place by-and-by, but none can deny that attempts for good actions create an indelible impression to change our mental attitude with the result that even a sinful one becomes a virtuous one.

The best method which we could suggest is, to take each virtue as an object of contemplation and meditation and to practise it in his day-to-day dealings with mankind. The second best suggestion is to set a watch upon the actions and to see they are kept straight and true with full kindness and love. Much will be added unto us if we do so with clean and high thoughts. The Divine Eye is always upon us and if we march a step forward it illuminates our path and grants us vision to see where we stand. The law of the harvest is to reap more than you sow—sow an act and you reap a habit. Sow a habit and you reap a character. Sow a character and you reap a destiny. Always remember the old adage, “God helps those who help themselves.”

GEM 55

CHAPTER 17. V. 3.

“ O Arjuna ! The faith of all men is according to their respective inner nature. Man is the product of his faith. Therefore the chief characteristic of man is his faith.”

FAITH is the dynamic power in man. It shapes the man's destiny. It is not to be thrust upon man. It gradually develops to such a strong convincing point that no earthly power could shake it. (Mountain-moving faith !) So long the faith is not cementedly fixed, the mind wavers and obstructs progress. Faith directly moulds the will power in man and invigorates tremendously. It is the curtain of doubts which keeps man away from the real light—Faith ; as soon as it becomes really sincere, the great light within is illuminated. The darkness of ignorance will not be dispelled by any enfeebling outward agency, but by our own strong will and unshakable faith within. All the strifes and struggles of mankind are due to lack of faith in the oneness and

sameness of mankind. It is the faith of man in man which would turn hatred into love and bring peace to mankind.

The Lord is great and is present everywhere but for him alone who holds faith in Him. The well is dug out in the faith of the existence of water below. Lord Krishna, the incarnation of God, manifested himself on this earth to give knowledge to mankind, to revive and renew the faith for righteousness in order to suppress might and aggressiveness. Arjuna who listened to the Lord's message, with implicit faith, was aroused from the stage of despondency to that of wise bravery with the result that he took the right action and won the battle victoriously. We men and women, who are engaged in the battle of life, could also get the happiness of victory if we would follow the Lord's message and act up to it with implicit faith, and in all love.

Faith is our life and works throughout for good and bad. It does not end with the end of our life, but is brought forward to start the future lives in new forms.

GEMS 56 to 59

CHAPTER 17. V. 7 to 10.

“ The food according to one's liking is classified threefold, and so are also, the sacrifice, austerity and charity.”

(8) Men of pure nature like and take the food that prolongs life—promotes intellect and gives energy, good health, happiness—Full of juice, cooked in butter, substantial, delicious and agreeable to the mind.

(9) The passionate like foods that are bitter, sour, salted, extremely hot, stimulating, dry, inflammatory, and that which produces uneasiness, sorrow and ailment.

(10) The sluggard like foods that are not well cooked, juiceless, bad smelling, and unclean, remains of another.

THE body is a vehicle and man is its driver. He must know how to preserve, maintain and improve it, day by day. Diet is the chief factor to nourish it. Good, clean and pure diet will make a sound body, and sound body

makes sound mind. Physical elements in our body, under natural chemical process, are changing now and then. This change affects the fine elements of our mental body, which is the builder of our character and tendencies. The diet is, therefore, the background to support, renew and transform our physical and astral constituents. The ancient sages of India attached the greatest value to it. For an aspirant of spirituality it is very indispensable to take special diet with all the possible care to masticate and assimilate it. Unwholesome, tasteless and stimulant diet produces winds and storm in the body, and obstruct the spiritual progress. Pure reason is the product of pure diet and pure thoughts. We can know the intrinsic characteristic of a man by the diet he takes. It is a great pity that this most important question of diet is much neglected and men and women, especially in India, do not now attach much value to it. In modern schools and colleges it is not taught to the girls and boys as to what, when, and how to eat—we wish to impress upon the mind of our readers that Yogic and spiritual

austerities would go in vain if the diet is not pure and Satvic.

The blessed Lord has told us in clear words as to our inclination for the food and it is for mankind in general, and each individual in particular, to decide how to change inclinations and habits for a pure and good diet and to abstain from that food which is unwholesome, impure, bitter and stimulant.

GEMS 60 to 62

CHAPTER 17. V. 11, 12, 13.

The sacrifice, which is performed according to injunctions prescribed in authenticated books, and without the least desire for its fruits and with clear determination that it is a duty to do so, is "PURE".

Arjuna! Know that sacrifice to be of passion which is performed for self-advertisement and with intention to derive personal benefit therefrom.

The sacrifice, which is done unsystematically, ignoring the rites prescribed in authenticated books, without distributing food, and without chanting the sacred words, and without paying voluntary fee for it to the priest, devoid of faith, is called "DARK".

BY the word "sacrifice" is meant certain actions, the performance of which is enjoined on the householder. According to the rites prescribed in the sacred books of the Aryans, the fire is lighted and such pure things as clarified

butter, seeds, barley, dry fruits, mixed with perfumes, herbs, etc., are poured in it as sacred offerings, in the name of the Lord. Chemical effects of such rites is to purify the various obnoxious gaseous elements, and to change the atmospheric influences, in order to inhale pure air of energising vitality. Chanting of sacred words on such occasions checks undesirable tendencies, and the mind is detached from all worldly thoughts and is whole-heartedly attached to one idea that the action is being done in His name, devoid of selfish motives. Ancient Aryans who examined the elemental forces functioning in this cosmic world found that certain shining ones like the sun and the moon are the sources of various energies and under a regular systematical order with a well-organised scientific division are constantly sending forth those energies to this earth. It is due to this emission from shining ones in heaven that the life of all beings (human, animal, vegetable and mineral) is maintained and general vitality recouped. What they send down is absorbed in the density of the earth, mostly in corns, plants and fruits but by performance of sacrifice, with the

power of sacred words and with the force of will power, the men on earth could give back the energies to the shining ones for strengthening them in order to get back more from them. Whatever may be the background of the sacrifice, it cannot be denied that it is an act which is done, with a universal mind and produces the idea of unity and sameness of mankind. The blessed Lord teaches us that our actions of sacrifice must be free from personal glorification and self-advertisement, full of faith and strong will, and should be done with due regard to authority, purity, and utility for the general good of mankind.

GEMS 63 to 68

CHAPTER 17. V. 14 to 19.

“Respectful and devotional service rendered to superhuman, learned men, preceptors, and men of wisdom; Cleanliness—Straightforwardness, Continence, and Non-violence are called austerity of the body.”

Non-Violence, sweet and polite speech of true facts, regular study of holy books, and chanting the sacred names of “God” are undoubtedly called austerity of speech.

Mental satisfaction—Serenity, meditation on God in silence; self-control and purity of emotions and thoughts are said to be austerity of mind.

The performance of the above-said threefold austerity by an unselfish aspirant with implicit faith, without any desire for fruits thereof, is said to be pure.

And austerity which is done for the sake of gaining honour, respect and worship, or is done hypocritically is called passionate. It may or may

not bring fruits or if it does, the same would be momentary.

Austerity that is performed with foolishness, and obduracy, causing pains to the mind, tongue, and body or is done with the bad intention of ruining another is called "DARK".

AUSTERITY is self-purification by undergoing a course of strict adherence to the moral principles for developing the will power. The promises and pledges which are made in practising this sublime course are rigidly observed, and all difficulties and troubles which come in the way of following it are patiently endured and harmoniously surmounted. "Trust in God" and self-confidence in success are constantly kept in view, with mountain-moving faith. The aspirant is not to budge an inch from the principles he determines for himself to follow. All acts of awakening, bathing, eating and sleeping are regularized and systematised, under a scientific division and performed with clock-work precision even under trying circumstances, with clear understanding, and in the honest belief that the

accepted course and the practices followed shall continue till perfection is reached. A person thus purified gains tremendous magnetic force in him and with his clear and strong will throws an immense influence upon others.

The blessed Lord teaches mankind a very simple and harmless course. Its practice ennoble the life, and builds up a supreme character of the greatest usefulness to mankind. It evolves virtues and divine qualities in man and ultimately launches him into a condition in which perfect peace of mind prevails and greater service to mankind is rendered, even under hard and trying circumstances and struggles.

Respect, love and service to those who are superior to us are the acts which associate a person with high ideals and produce tendencies for a conscientious and righteous behaviour.

Cleanliness of body and dwellings is indispensable for good and sound health. It is next to godliness. The body is a temple of God and it, therefore should invariably be kept neat, clean and bright, with the utmost care.

In talk with others we must be polite, kind and sweet. It costs us nothing. Courtesy is civilization. Rude and annoying talks are acts of barbarity. We should cultivate the habit of speaking lovingly with smiling lips, in perfect frankness, considerate to the feelings of others.

Continence has been regarded as the paramount virtue in man. All women on earth, except one's wife, if there is one, are to be respected and worshipped as mother. Even one's own wife, except for the cause of progeny, must never be considered as an object of self-enjoyment, domination and possession. So a woman should never under-estimate the value of her husband. They should regard and love each other as true friends and life-long companions, representing two aspects of one God, not minding the differences in their respective physical constructive forms. In relative reality, they appear two, but in real reality they are one and the same.

'Never think or do ill of any one in thought, word and deed', is a noble principle. Whenever a contrary idea arises it must be instantly

elevates an aspirant to a high moral standard. Austerity of mind is to keep it well balanced and in perfect poise. The mind must be brought back to its original position whenever it goes astray.

The blessed Lord further warns us that these threefold austerities must be „PURE” and not of passionate and dark nature. The object behind it should be service and help, and never to gain a selfish end. Dark intention will ruin us and passionate action will bind us to pleasures and pains. It is only pure intention and disinterested actions which can break our fetters of mundane bondage and free us from limitation.

GEMS 69 to 71

CHAPTER 17. V. 20 to 22.

"Pure charity is that which is given, with due consideration of the time and place to the worthy, without expecting any return. It is given in the belief that it ought to be given to a worthy person at right time and proper place. That charity is called "passionate" which is given to receive something in return or expecting some fruit thereof.

The charity given at an unfit place and time to an unworthy person with contempt and disregard is called "Dark."

CHARITY is a good act, but if it is given to an unworthy person it affects otherwise. He only deserves to live on charity who is either disabled or helpless to earn his livelihood. Man ever needs the aid of man. But the aid must be rendered to elevate the man and not to create in him a habit of living on charity. To give water to the thirsty, food to the hungry and clothing to the naked who are in actual need

is a noble act. But the human responsibility does not end there.

It is really very deplorable to see that men, women, and children whose services can be best utilized, and their standard elevated, wander from door to door for food. Again there are many who can work and are willing to do work but on account of one reason or another cannot find the work they are fit for. They are silently starving and weeping inside without shedding tears outwardly. Such men and women have prior claim to be helped. It is the duty of men of spiritual tendencies to come forward for their betterment and upliftment.

In Aryan scriptures the gifts are classified (1) Dakshina (2) Dan (3) Sahayata. Dakshina is a gift voluntarily presented to a priest for the service he renders, in the performance of various rites and rituals on the occasion of marriages etc. (2) Dan is determined by the giver according to his own free will, without any force from any quarters and is set aside for such worthy persons as are wholly and solely engaged in the service of mankind in many

ways. Such persons are called Brahmans. Learning is their glory and poverty the crown. They have one ambition and that is to serve humanity.

(3) Sahayata is a gift freely given to those who need it irrespective of caste, colour and sex. It is the best expression of one's feeling for another. Fortunate are those who get an opportunity to help the needy. The blessed Lord's teachings are to give "Dan" after due consideration to those who are worthy to utilize it for the good of mankind at the right place and time and would never misuse it.

The gift which is unwillingly and contemptuously thrown away to unworthy persons is a sort of ransom and in all likelihood is to be misused by people of impure nature.

GEMS 72 to 77

CHAPTER 17. V. 23 to 28.

“Aum-Tat-Sat. This threefold sound is said to be the name of eternal (Truth, Knowledge and Bliss). By the power of that the creation of this world began and Brahmans, Vedas and sacrifices came into manifestation.

Therefore men of knowledge always commence their noble acts of sacrifices, gift and austerity as prescribed in scriptures by a chant of the word ‘AUM.’

By the chant of the word ‘Tat’ and desiring no fruits, the aspirant of liberation performs the various acts of sacrifice and austerity.

‘Sat’ as name of the eternal is used in the sense of truth and goodness and O, Arjuna, the word ‘Sat’ is also used in all good works.

And firmness in sacrifice, austerity and gift are also called ‘Sat’ and action which is done for His sake is also named ‘Sat.’

O, Arjuna! without faith, if a sacrifice has been performed or any gift given or an austerity practised or whatsoever other deed done that is called 'Sat' it is neither beneficial here in this world nor hereafter.

AUM-Tat-Sat. These three sacred words are unique. They are said to be the first and foremost sound which came forth in the beginning of the world. They convey the idea that what is done in His name and for His sake is well and good. There should be no selfishness or egoism in our actions. We are part of the Universal machine, and all our movements and tendencies should be directed towards the smooth and beneficial working of it. In individualism we are bound but in universalism we become free. All works which are done with faith in Him and in His name for the general good of mankind are pure and should be done as they ought to be done as an imperative duty. No desire for fruit thereof should be cherished. The works done with selfish motives or to ruin others bear no good, rather they produce troubles.

The three words, Aum-Tat-Sat, which when sounded rythmically in full devotion, direct

the mind towards Him and eliminate the idea of egoism. The word "OM" represents Truth, Knowledge and Bliss. The eternal beginningless and endless. And "Tat" means the same. The meaning of 'Sat' is ever-existing, unchangeable, all-good. These three words collectively stand for the sameness in all, whatever exists, the "Eternal."

The blessed Lord teaches mankind to speak these words at the start of all good deeds and thus dedicate them to Him. On the contrary, if the works are done without faith in Him, ignoring the general good of mankind, they are "Asat"—unreal and fleeting. The fruit of such passionate and impure actions is ephemeral, leaving behind bitterness and sorrow which torment the man in this life and in the lives hereafter. It therefore behoves man to be good and do good for the good of mankind, as in reality he is not apart from it nor is mankind separate from him.

*"Help whomsoever and whatsoever you can,
A man ever needs an aid from a man.
Let never a day die in the west,
That you have not comforted some sad breast:"*

GEMS 78, 79

CHAPTER 18. V. 5 and 6

"Sacrifice, gift and austerity should not be relinquished. These acts ought to be performed. Sacrifice, gift and austerity, these three are the purifiers of the intelligent.

O Arjuna ! these three acts (sacrifice—gift and austerity) and all other good and noble acts must be done, unattached, and leaving aside the fruits thereof. This my decision is supreme."

ARJUNA questioned the Lord as to what is meant by renunciation, about which so much is spoken of in the world. Even people of advanced and pure character think of isolating themselves from the world and live in some solitary place where there will be no worldly botherations and troubles. They think that by doing so, they can assume a condition of perfect serenity and poise. There are others who think that action is a binding factor. We sow a seed of action and must reap the fruits

under the law of cause and effect which is inevitable. Action, namely sacrifice, gift and austerity are ordained to bring beneficial results, which would have to be enjoyed. And if this course of action and consequent enjoyment of its fruit continues, the process would never end and liberation from the laws of Karma would become impossible.

The blessed Lord's decision, which is declared as final and supreme, clears all doubts. The Law of Karma does not bind a man to enjoy the fruits of his action if it is done for the sake of good to others. It is the selfish desire which links us with the fruits. One cannot remain without action, even for a moment. The nature of man forces him to action, whether it be physical or mental. The breath comes in and goes out so long as vitality is not dead. In waking condition, the voluntary organs work and in sleeping condition, the involuntary. Motion is the sign of life. Even in the art of controlling mind we are attached to one principal thought excluding all other waverings. Activities automatically continue and cannot be

renounced. They can be transformed and clarified by mental control. The points which the Lord emphasises throughout His divine message is to purify the activities, by doing all good actions which evolve the progress of mankind. In such disinterested actions we should completely relinquish the desire of gaining personal benefit and enjoyment.

It is the conception of desire in the mental soil that produces further effects but with an attitude of complete desirelessness the condition becomes quite otherwise. A cause brings forth an effect. No cause, no effect. No selfish desire, no selfish fruits.

Men of devotional nature who lead a hermit's life meditate to become one with the Lord. The object of self-purification is an expansion of the individual self to the universal self. He who wishes to be one with the Lord must know that the Lord is one with all. The Lord is supremely pure. He is all-pervading. His divine plan is to elevate mankind to a sublime standard of love and mutual love. Expression and expansion of love can be

fulfilled by service alone and by no other way. The saints and sages, who live in secluded places do come into the field of activity to perform good action, for elevating, educating and illuminating humanity. They meditate and plan out, in solitude, their respective schemes and work them out amongst the people, to remove their sufferings and miseries. Their preliminary renunciation is a preparation for a well controlled and disciplined life. In an evolutionary plan the Lord himself works and is yet free from the laws of Karma.

His devotees who work in His name and for His sake, shall be like a lotus leaf in the water. Freely it grows in the water and cannot be moistened and made wet even if a thousand tons of water might pass over it.

GEMS 80, 81

CHAPTER 18. V. 11 and 12.

"Since it is beyond the power of man to be completely actionless, therefore, he who relinquishes the fruits of actions, is in a true sense a right renouncer. The doer of an action with an interested motive enjoys its threefold fruits, good, evil and mixed, even after death but there is none for the relinquisher.

ONE can never become actionless. It is one's inherent nature to do something or other.

The idea of being a renouncer of action must therefore be abandoned. We should think, determine and perform such actions, with a strong will, as are of general good relinquishing our selfish viewpoint. Action once determined must be done irrespective of the consideration, whether it produces pleasure or pain to us. The blessed Lord says that actions done with desires are bound to bring fruits, even after

death, but such as are done disinterestedly and fearlessly, as a duty towards mankind, do not bind us, rather they put us on the road leading to the kingdom of truth, love and unending happiness.

GEMS 82

CHAPTER 18. V. 17.

“He, whose mind is perfectly free from the individualistic notion of being a doer, and whose reason is never affected by movements around him, such a man though he slays the people of the world, slayeth not nor is he in bondage.”

THE teachings of the Lord are to evolve love in mankind for one another, to promote goodwill and happiness, with an ultimate object of realising the state at which individualistic notion is vanished and the whole universe, in its totality, appears as one and the same. Actions which are done for the betterment of the whole are always considered good and righteous. The man whose mind and reason are supremely purified shines like the sun equally on all alike. When once truth and righteousness of one's own duty are thoroughly realised, the actions that follow are invariably for the good of mankind. Being

free from the attachment of egoistic vision, he does his duty with a clear and right view and is never deluded by outward consequences. It matters little for him whether he slays or is slain. These are mere ephemeral objective forms for him. Subjectively, he is one with all and is, therefore, free from the fear of slaying or being slain. Such men of supreme nature do right and virtuous actions. Their vision is always pure by self-illumination.

GEMŚ 83, 84

CHAPTER 18. V. 18 AND 19.

“Knower, knowledge and the object of knowing, these three combined together lead to action. The doer, channel of action and action itself, these three together form an action.

In Sankhya philosophy, knowledge, action and the actor according to the difference of qualities are also said to be severally threefold, hear them also distinctly from Me.”

BEFORE action is undertaken it is natural that a thought of it must come first. In thinking the principal factor is the thinker himself. He thinks in order to know something and is called the knower. The thought must have some background and that is the knowledge with which one proceeds further. The knower with his knowledge thinks on some objects and then follows his decision and determination for the actual action. The same knower becomes an actor and uses his faculties to begin

and finish the action into a substantial form he contemplated. Thus knowledge, action and the actor constitute an action from the difference of three qualities (pure, passionate and dark) of the matter.

The knower, in real reality, is above the threefold qualities of matter but in contact with matter, and in relative reality the position is changed. It is, therefore, very essential for the knower to be aware of his pure nature in order to be a noble actor. Knowledge which leads to the realization of the oneness and sameness of the universe as a whole and gives the clear understanding that one supreme and unchangeable Being, in all separate names and forms is pure, shall always give an impulse to love and serve the mankind, even at personal sacrifice. On the contrary, if knowledge creates differences and separateness of mankind on account of manifold names and forms and produces egoistic mentality, it is called "Passionate". And "Dark," or impure is that knowledge which is devoid of reason and bankrupt of any discrimi-

nation between wrong and right and tends towards the ideas of inactivity and despondency.

And so is the classification of action. Pure action is the outcome of pure knowledge and one who does it, does it in His name for the good of mankind without any desire whatsoever for the fruits thereof. In passionate action dwells the desire for personal gain, fame and name. "Dark" action is undertaken from delusion and ignorance to cause injury to others regardless of consequences. It, therefore, behoves us to be very cautious and careful to see that our knowledge and actions are of pure quality (Satvic) and not passionate and 'dark' (Rajasik and Tamsik). We should always remember the real reality of the things and think over it again and again, quite freely, independently and fearlessly till, through our devotion and service, we become one with the Divine consciousness.

GEMS 85 to 87

CHAPTER 18. V. 26 to 28.

"Free from attachment and egoism, acting with perseverance and self-reliance, unaffected by success or failure, such an actor is called 'pure'. Steeped in sensual attachment, desirous of getting the fruits of his actions, avaricious, harmful, impure, upset by pleasure or sorrow, such an actor is called 'passionate'. Inconsistent, uncultured, arrogant, fraudulent, malevolent, indolent, uncheerful, sluggish, that actor is called 'dark'."

THE blessed Lord tells us what characteristics one should have who wishes to be an actor of Satvik quality. Rajasik and Tamsik habits will drag an actor downward and pollute him. Without a good character liberation is impossible. If character is lost, all is lost. The physical body may die, but the character follows the man upto the last. The thoughts great men left behind are the greatest assets of mankind. They are the outcome of the pure and noble lives they led. The virtues they

held were the sweet fragrance of their character. Character is not purified and perfected by debates and discussions around the table but by serious introspective examination of one's own self by oneself. We should know psychologically which of the three qualities predominates in us and come to an irrevocable conclusion to change the Tamsik into the Rajsik and Rajsik into the Satvik. When the cloth becomes spotless and pure milk-white, coloured water penetrates into each one of its threads. Likewise when we become of pure Satvik nature, the divine light which is ever present in us shall shine freely and make us divine and one with the great Divinity.

GEMS 88 to 90

CHAPTER 18. V. 37 to 39.

"That pleasure which at the beginning appears to be like poison but in the end results as nectar is called "pure". It is born of the blissful knowledge of Self."

"Pleasure which is enjoyed from the union of the senses with their objects, at first, is as nectar but in the end is like poison. It is called 'passionate'."

"Pleasure which deludes the self, both at the beginning and in the end, born of sluggishness, sleep and carelessness is said to be 'dark'."

THESE threefold pleasures are the threefold paths made clear to us by our blessed Lord. It is for us to know the path on which we stand to march onward. The whole mankind seek pleasures. It is a noble attempt, rather natural. But it should be prosecuted with a well thought out plan of a right view under clear understanding. It is not an act of wisdom to continue doing an act because it gives momentary forgetfulness of the worries, miseries and

shortcomings which we carry with us life after life. We should think over to understand their effect on us. The cause shall have to be located first, and then, by our strenuous and right efforts, eradicated. The grace of God shines when we earnestly begin to enkindle our own grace in us.

It is an admitted fact that anything done with inattentiveness and carelessness and in drowsy condition is bound to bring deteriorating effect. Intoxicated mentality is incapable of understanding the right value of life. It is a condition of inertia, ignorance and delusion. The soft and smooth skin of a venomous serpent is touched again and again because the touch produces a little momentary pleasure. The snake bites and life ends under its poisonous influence. This kind of sensual pleasure is called 'dark'. It arises in darkness and is ended in darkness by marching on a dark path.

Those who are seeking the noblest kind of pleasure must arouse such persons to alertness as are found marching in the dark path. They should shout and shout loudly to them of the danger ahead and show them the right way.

This noble work appears to be difficult at the start, but is destined to lead to self-happiness, combined with the happiness of others.

Our senses and the object of senses are all born of matter. They are apt to sudden attraction when in contact with one another. They produce sensation and suppress consciousness. This frictional sensation is sensual enjoyment or pleasure. It is always momentary and transitory. It leaves behind a remembrance which excites the mind to repeat it again and again. Repetition of such sensual enjoyments forms a habit which overpowers man, deteriorating his discriminating faculties and ultimately ending in blunting reason.

The cosmos is not a chaos. It is functioning under certain natural laws which are responsible for its regular and systematic working. The sun, the moon, stars, air and all the shining ones move with clock-work regularity. It is folly on the part of man to deviate from the sanctioned course and to indulge in excessiveness.

A thirsty man feels satisfaction of his senses when his thirst is quenched by a cup of sugar-mixed water, in the summer. He feels refreshed, recouped and energised to keep up activities. But if for the sake of taste and relish of sweetness he drinks sugar-water again and again, not caring for the seasonal and atmospheric influence, the result would be disease, pain and sorrow.

Fire and kerosene oil, if mixed up at random, will burst into flame, and become dangerous, but if the kerosene is in a lamp joined to a wick-holder, the result is light. The senses and the objects of the senses must be well ordained and kept under complete control. It may seem a difficulty but such difficulties do arise in the beginning.

The school of difficulties is the best school for acquiring proficiency. Pure pleasure is said to be bitter at the start but sweet in the end. The man in present evolutionary stage has passed through many lives. He is a bundle of habits and thoughts. If one who is habituated to loll in bed in the morning is asked to go

out for a mile race, in the early hours, during winter, he excuses himself. But when his habit of dullness is changed into activity, and better health and brightness is restored, he would himself leave the bed in the morning to look at the charming pleasant views outside. Wise men always care for the result which lasts long. No one could become learned and useful except by surmounting troubles and difficulties.

The blessed Lord's teaching inspires us to seek Satvic pleasure which is born from the knowledge of the self. The pleasures which are gained for the sake of pleasures, will come but not to stay and leave behind degrading and enfeebling impressions.

GEMS 91 to 94

CHAPTER 18. V. 41 to 44.

“O Arjuna ! The duties of Brahmins, Kshatriyas, Vaishyas and Shudras have been assigned, according to the qualities, born of their own respective nature.

“Mental peace, sensual control, austerity, purity of body and mind, forgiveness, inward and outward full frankness, pure wisdom, spiritual knowledge, realization of God consciousness are the Brahmin's duty, born of his own nature.

“Chivalry, splendour, perseverance, skill in action, natural boldness to stick firm in battle and not fly away from it, generosity and art of government for the welfare of mankind, are the Kshatriya's duty, born of his own nature.

“Agriculture, protection of cows and trade are the duties of Vaishya, born of his own nature.

“Service of mankind is the duty of a Shudra, born of his own nature.”

IT is the scientific division of labour which perfects an organization. Natural forces in the universe work, according to the duties

assigned, as born of their own nature. Air, fire, water and earth, each has its own respective value and utility to maintain and evolve the world toward beautification. These principal and fundamental elements are born but once in the beginning of creation. They assume different forms and velocities under the circumstances they have to act but in essence they are integral parts of One.

The soul of mankind, in essence, is naturally one and the same, unborn and indestructible, true and boundless, all knowledge and all bliss. The real man is one, but how he became many is a phenomenon beyond conception in our present limited condition. The creation takes place like bubbles, foams and waves in the ocean. In the words of saints and sages, it is called God's "Leela" or God's play. God's consciousness as a whole is always intact but in the play of creation the differentiations appear.

GEMS 95 & 96

CHAPTER 18. V. 46 and 47.

"It is from God that all beings emanated. And He, by whom all this world is pervaded, by worshipping Him through doing one's own duty, a man obtaineth complete perfection.

"One's own duty, though devoid of merit, is better than the duty of another, even if it is easily performable. He who does his duty, as laid down by his own nature, incurreth no sin."

THE goal of this continuous progress in life is to attain God consciousness. This perfection alone can release a man from the bondage of incessant births and deaths and end his pains and sufferings. Even a life in heavenly body, with all the heavenly blessings and comforts, however long its duration may be, is bound to decay and change. The conditioning of soul is a bondage of the chain of Karma. A chain is a chain whether its links are of gold or silk. These fetters shall have to be shattered. The nearer we come to God the more

weakened and loosened become the fetters. Ultimately, by His grace, when our egoistic conception is banished and God's consciousness is awakened, the fetters of the chain of Karma are automatically broken and they bind us no more.

The blessed Lord teaches us that it is not the hands which need change but the heart. Anyone, irrespective of the nature of his duties, can approach Him by change of heart. Continue doing your duty as ordained by nature, fixing your heart in Him and you will be always worshipping Him.

A labourer who hammers and works hard with the sole object of serving humanity is as good a devotee of the Lord as is a pure Brahman in his austerity. The essential nature of both is one and the same, during the dreamless sleep. A king on a bed of roses and a roadside labourer under a bush of thorns, during dreamless sleep, enjoy bliss alike. The position is changed when they awake. So in the domain of all bliss and all love, all true aspirants are in one and the same state.

Distinction of duty makes no difference. It is the hesitation from one's own duty which makes the mind fickle and invites delusion as was the case with Arjuna. His duty as Kshattriya was to fight, in a battle ordained for him. Hesitation deluded him and bewildered him. The blessed Lord administered this knowledge of truth to him which now stands as the divine message for the emancipation of mankind. Those who understand its practical side shall never shrink from their respective responsibilities assigned to them in the constructive plan of evolution and do their duty in life, wholeheartedly, with complete devotion to Him.

GEMS 97 & 98

CHAPTER 18. V. 59 and 60.

"If under an egoistic delusion thou thinkest that thou would not fight, then thy determination is vain, because thy nature of a Kshattriya shall forcibly compel thee to fight.

"O Arjuna ! the duty born of thy own nature, which under a delusion thou desirest not to do, shall be forced upon thee, by thy own nature and as helplessly bound thou shalt perform it."

MAN proposes, God disposes. It is an old adage. Does God dispose of at His own sweet will or is there any rational background for it? Bound by Karmic law, the force created by us in the past, backed up by the present, action is thrust upon us. At the time of death, the predominating forces and desires of this and past lives create a thirst for their operation in the next life, germinating causes in our astral elements. Man is therefore said to be born with his own nature which impels him for action, although he may temporarily desire

otherwise. So when we say that God disposes, it should be understood that the law of God takes its course according to past causes, inherited by us due to our past actions mostly, and the present particularly.

We attribute all mishappening to God in ignorance. Arjuna was born with his own nature of a warrior and he perfected his training, in the use of arms, in his present life. And he, as a noble Aryan, knew that it was a righteous war, and it was his duty to fight and win. But delusion had overpowered him.

Bound by his own nature, Arjuna was to fight and he did fight gallantly when his delusion was removed. The natural tendencies for a specified duty cannot be suppressed or transformed all of a sudden. The Lord advises mankind that natural tendencies and duties should be translated into right action with a determined will and self-reliance.

GEM 99

CHAPTER 18. V. 61.

“O Arjuna! the divine Lord seated in the ether of hearts of all beings by His great motive power, urges them to revolve towards evolution as though they are all mounted on a rotating wheel.”

THE all-pervading God is the primary cause of all beings. All that is in existence, emanate from Him. He is merciful and the greatest lover of mankind. His is the greatest power which urges mankind to evolve and become better and better.

The evolution of mankind is undoubtedly working to His divine plan under the law of cause and effect. The cause forces an effect and the effect brings forth another forward cause. This course, under the forces of God and in the delusion of man, is repeated again and again till man's consciousness is evolved into God's consciousness.

It is therefore imperatively necessary for an aspirant to invariably think of Him, for liberation from the circle of births and deaths which otherwise in illusory egoism shall never end. As light dispels darkness, so the divine wisdom by His divine grace will banish the delusion.

GEM 100

CHAPTER 18. V. 62.

"O Arjuna! surrender unto Him for refuge with all thy being. By His grace, thou shalt obtain eternal peace and everlasting abode."

THE greatest miracle which immediately changes the mental attitude is the complete surrender unto God with full devotion and in right earnestness. Forgetfulness of man's consciousness is the awakening of God consciousness. True solace is nowhere but in the eternal truth. He who is perfect, ever-wise, and all love is our right guide. He is always merciful to mankind. Near fire we are warmed, near water we are cooled. Their qualities affect us. They work by their own nature and they cannot act otherwise. Heat and cold constantly radiate from them. Similarly, if we launch into the abode of peace we will get peace or if we plunge into the ocean of love, hatred will vanish.

Light is bound to remove darkness, otherwise it is not light. Wisdom prevails when wise counsel begins. These are undeniable facts. Self experiment is the best test. We have to submit and surrender unto Him with all our hearts and with all our intents, leaving the ideas of self-possession, self-intellectualism and self-pride. His grace is always towards us. Pray that we take these words to heart and do as the blessed Lord advises us to do. Fly unto His shelter and all that is good shall be added unto you.

GEM 101

CHAPTER 18. V. 64.

"Hear again My sublime words! This is the secret of all esoteric secrets. You are My greatest beloved. Therefore I speak for your eternal benefit."

THE blessed Lord, at the end of his sacred discourse, especially invites the attention of mankind to hear the best words, most conscientiously. We are his beloved and He is our true lover. The fundamental secret of spiritual advancement in simple words has been spoken to us. It is left to our own understanding as to what extent we realize it and act towards truth.

Objective doings affect our subjectiveness, but it is the subjective determination and will which strengthen our intention and gives self-reliance. Arjuna's strength and resources of war were not objectively weakened. Strength was there. Arms and armies were there. But the subjective wisdom was overpowered by

delusion. In this deplorable condition, all objective forces of Arjuna were at a standstill. The situation was grave and hopeless. He surrendered himself to the Lord with full devotion; entreated for wisdom and the same by the grace of the Lord was restored to him.

GEM 102

CHAPTER 18. V. 65.

"O Arjuna ! Fix up thy mind in My consciousness alone. Be My perfect devotee. Sacrifice unto Me the idea of thy self-possessions. Be my worshipper, submitting thyself entirely unto Me. By doing so, thou shall come to My eternal consciousness, I pledge thee this truth. Thou art dear to Me."

THE blessed Lord teaches the fundamental fact of attaining His grace through devotion, love and self-surrender.

Egoistic attachments to worldly objects keep the aspirant away from God consciousness. But when a devotee starts practice of being one with Him he is gradually purified and elevated. The practice begins with two and ends in one. The devotee's love for God is the greatest purifier of the mind. Pure mind entertains attachment to that which is pure love. God is pure love. In true love, the lover and the loved become one and the same. He who loves God must know that he loves all. His

love is not superficial but love from heart to heart. Love must express itself for its growth. Singing in praise of the Lord with cheeks wet with tears of love can only satisfy a thirsting devotee. It is through the language of tears that we pray to God in love. The sincere devotee experiences in himself an inordinate ecstasy in love with Him. He therefore sacrifices all his offerings, the fruit of his actions, and everything else he thinks he possesses, even his body and life, in His name and in His love. This kind of self-sacrifice destroys selfishness, egoism, and eventually liberates man from mundane bondage. The progression of actions ends. Disinterested activities follow to serve humanity. All good and noble works done by His grace are dedicated to Him. The man's will is submerged into the supreme will. Ideas of 'thine' and 'mine' vanish after death, the physical body enters into the universal matter and astral meets its natural death. The causal being formless is restored to real reality.

"DASOHAM" (I am thy servant) culminates in "SIVOHAM" (I am that).

GEM 103

CHAPTER 18. V. 66.

"Renouncing all opinions, come unto My refuge alone. Afraid not, I will liberate thee from all sins."

THE man is bewildered and deluded by conflicting opinions. And in this wavering condition he does not come to any definite conclusion to act. The blessed Lord pronounces in clear words to abandon such confusing opinions and religious variances and act according to divine teachings. No sin shall attach to thee. Do not be afraid but act for the good of humanity, unceasingly and disinterestedly. His refuge is the abode of eternity and full bliss, free from worldly afflictions. Desires of fruits enter not there, nor any changing tendencies emanate. All is done because it is to be done for the liberation of mankind. What is, is and cannot be otherwise.

GEMS 104 & 105

CHAPTER 18. V. 70 and 71.

“O Arjuna ! he who will read daily this sacred and pious dialogue of ours, would be worshipping Me with sincere offerings of purity of heart and knowledge.

“He who even listens to Bhagvat Gita with an implicit faith, free from doubts, being liberated, from all sins, reacheth the Divine plane of such people as do good and righteous deeds.”

If you read about the truth, you begin to think of the truth and in this spiritual thinking, shines the truth. This sacred dialogue addressed to Arjuna is a divine message to mankind. It is intended equally for the good of all men and women of the world, irrespective of colour, creed and continent. All beings in the universe derive equal benefit from God-created elements, such as ether, air, fire, water and earth; similarly they are to be benefited alike by this divine truth which came out of the sacred lips of the Lord. In this great spiritual act, all can take equal part with faith, love and devotion. He who reads and explains and he who listens to and understands it do a great service to himself and to mankind.

GEM 106

CHAPTER 18. V. 72.

"O Arjuna ! Hath this spiritual wisdom expounded to thee been heard with very careful attention of mind? Has thy delusion caused through ignorance vanished?"

THE blessed Lord questioned Arjuna to know as to what extent the sacred teachings had advanced his wisdom to understand and realize the reality of life and the various aspects of action, duty and responsibility. Was his mind awakened to right understanding and right action, and his ignorance faded away by listening to the words of wisdom spoken to him?

We request our readers of this sacred *Bhagvat Gita* to question themselves likewise, and record each time the answer which comes out from within. This holy book is not intended to be read once, twice or thrice only and laid aside. It is a book to become one's life companion and helpful guide for daily study. The more serious becomes the study, the greater will shine within the light for self-determination, freedom and love of mankind.

GEM 107

CHAPTER 18. V. 73.

Arjuna said : "O Immutable One, by Thy grace, my delusion is expelled. I have gained my confidence. I am firm. My doubts have vanished. I will act according to Thy word".

ARJUNA was overpowered by illusion. He had doubts and was therefore indecisive as to what to do; fight a battle or to retreat from it? The battle needed killing of men who were his own kith and kin. Therefore, being overwhelmed by sorrows and grief, he entreated the Lord for help, right guidance, and true light. The Lord's teachings removed his doubts, destroyed his delusion and gave him wisdom. He gained his memory, realized the practical aspects of right action and became firm and determined to act accordingly.

In the battle of life every human being is engaged, the teachings of *Gita* educate, elevate and illuminate him for decisive and right action. This divine message is a nectar to the soul of mankind.

GEM 108

CHAPTER 18. V. 74.

Sanjaya said, "I heard this wonderful and resourceful discourse of Lord Krishna to great Arjuna and rejoicing, my hair stood on end."

SANJAYA was the Private Secretary to old Emperor Dhritarashtra, who, as explained in our introduction, was blind. The Emperor, owing to his physical weakness, could not visit the battlefield but all that was happening there was being narrated to him by Sanjaya, who had the supernatural gift of seeing and hearing things from far off distances.

Sanjaya is a Sanskrit word consisting of two syllables "Sama" and "Jaya" which literally means "Equal" and "Victory" respectively. This denotes that he who can keep the equilibrium of mind with heart fixed in God, his inner-self is illuminated all around and he gains victory over the root energy (Maya). Like the speed of light he can fix his divine

mind and divine senses to any place in the solar system to witness events. He outgrows the bounds of universal phenomena and becomes Jivan Mukta, *i. e.*, the liberated Mahatma. Such a personality as Mahatma Sanjaya who narrated *Bhagvat Gita* to the old Emperor Dhritarashtra concludes this marvellous spiritual discourse, offering his decisive opinion on it to mankind in his last verse reproduced below:—

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीबिजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

Chapter 18. V. 78.

“Wherever is Sri Krishna, the Lord of Yoga, wherever is Arjuna the mighty archer, assured are their prosperity, victory and happiness.”

MERE strength, bravery and wealth cannot liberate mankind from the pains, sorrows and difficulties of the world. They are apt to be blind and misleading. It is the wisdom which enlightens us to do useful action. Skill in action is called Yoga. The Lord of Yoga gives the skill to mankind through wisdom.

His is a cure by Psycho-Synthesis and one is therefore to come to Him with the fullest confidence. His wisdom and justice are unchangeable. He is omnipotent, omnipresent and omniscient. His is the light which enkindles our wisdom, and illuminates us for right action. His divine plan is to make mankind active and wise. He Himself is the principal actor in it. The creation is His Leela. This can only be realized by His kind grace, obtainable through love, devotion and service.

Om-Tat-Sat



